

DATE : 1.4.70

- INFORMANTS: (1) TIGODO HLOPHE  
REGIMENT: SIKHONJANENTI  
HEARD FROM : MAHAGANE OF LOCHEGU REGIMENT.
- (2) JUBELA MALINGA ( INDUNA )  
REGIMENT :  
HEARD FROM : MPEVU HLOPHE OF LOCHEGU REGIMENT.
- (3) GUGWANYANE DLUDLU  
REGIMENT : GAVU  
HEARD FROM: MPEVU HLPHE
- (4) MBALI HLPHE  
REGIMENT :  
HEARD FROM : MPEVU HLPHE
- (5) NKAMBULE  
REGIMENT : MASOTSHENI  
HEARD FROM : LOCHEGU

AREA : GODLWAKO

As we speak looking at Godlwako: This place Godlwako is the ~~earliest~~ earliest ruins of the king's village, built here on his arrival from Magudu. The evidence is that in the Godlwako caves are a number of clay pots and other articles used by the Swazi. On top of this, on that rock yonder ~~is~~ are a lot of play stones with which Ngwane used to play when he was a boy. Across the Mzinsangu River are also some play stones, and the rain water pools in which he used to bathe. That side of the border are Shoba people, who were under the Swazi king's control, and there is a stone wall around the place where the Mathabela clan used to live - set by the king there. Once the king went as far as Ngwane pool at the confluence of Mantombe and Nsibane Rivers.

Those who are at Godlwako are Mgidla's descendants who fled from the Royal Homestead after a dispute, when they were about to be killed. They went to Zombodze, but the inhabitants of Zombodze would not protect them, so they further fled to us, where they received protection. So that they are here today amongst us. Those who are now across the border at that side of Sivale.

There at Godlwako there is a hot water spring in which Ngwane used to bathe, and on the Mvunyane River, this side of Sivule, there is hot water. When we were at Shoba we ~~xxxx~~ <sup>Hlophe</sup> people used to fetch water from the Pongola River. In fact there had been no Swazi that side of the Pongola, since their land was bordered by the River.

We were here with the Hlophe clan only. Then went the Nkambule man to Mntembe and returned with the King to Lavumisa. Then Hlophe showed the king all the cave fortresses. All the medical treatments at the Royal homestead were done by the Nkambule. The Gwebu clan paid a beast that went past Buhlungu. The carcas of the beast was used ~~a~~ for medical sprinkling at the royal homestead. We were also together with the Gwebu. It was time when the forces were going to attack the Sotho - from Mdzimba to Barberton and to Hulu. The Nkambule were in charge of the war medicine, which started with the Hlophe clan at Shiselweni at Godlwako. The king drove all the Sotho before him, who fled until they climbed Hulu rocks. After they war they returned to establish themselves (the Swazi), and an induna by the name of Nsibande was assigned to build his home at the ruins of the old king's homestead at Zombodze. The Nkambule and the Hlophe are natives of Godlwako. We were already taken to go with the king. We arrived and established the royal residence at Old Lobamba. In the south it was only the Hlophe who were left in charge of all the cave fortresses. Also the Ntshangase clan who arrived were under his control. Each time there was a Zulu raid Hlophe used to hide in caves until it was finished. He was the father of Mahagane.

#### QUESTION A

When Nkambule left with the king to the north, were the Ntshangase there?

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They had not arrived. In fact the king had gone looking for greener pastures. Here are the clans which left with the king from the south:- Shiba at Hhohho came from this home; the Zombodze people came from the same home; the Ludzakeni at Maphunuzane's home, which is now situated near Hlathikhulu; the Phunga village and Hhanteleka came from this home; the Nkambule came out of this home. And many other clans originated from the same village.

After the king had gone attacking these Sotho groups - it was just between the time of the stay of Mswati at Hhohho, and the time that Ludonga died, towards the early days of Mbandzeni's reign - there had been tremendous pressure on this southern area from the Zulu impis. Actually they got in and ~~xxx~~ fought with the Swazi. As you can remember, anyone who claims to be a chief in Swaziland has a cave fortress. People who do not have this are not original chiefs. At that hectic time LaZidze sent messengers to the Zulu king - I cannot remember his name, but it might be Mpande. She wanted to ~~know~~ know if the Zulu king was aware of the fact that he was actually waging war against women in Swaziland. She further enquired from him if he as a man counted himself a brave ruler, as he fought against none but a woman, a Queen Regent. The Zulu king understood and felt shame at the stunning taunting words of the Swazi woman. Then Masiphula was called to be asked if Ntabakayihoywa would come and block the entrance of the raiders. But it was pointed out that Ntabakayikhonjwa was too lenient to be given such a task. Consequently he failed at the first attempt. Then Sithambi was sent to barricade the entrance, and he did so successfully on his first attempt. Then Sithambi remained a great chief up to this day - as you can see the ~~x~~ vast area ~~xxx~~ under his chieftainship, extending as far as Johannesburg. But even Ntabakayikhonjwa remains as an underling.

#### QUESTION B

Did the Swazi king from Mntembe come for refuge from the Hlophe?

In fact the Swazi king found us as men of this area and on their arrival the Hlophe people were made indunas. Then when the king left with the Nkambule he left the Hlophe as rulers of those ~~king~~ villages of the king which had been built. He further instructed them to build an extra one on another site, which was right on the banks of the Pongola River in the south. Unfortunately, at the departure of the king, the Zulu raids began to be frequent in the area. We then fled ~~xxx~~ <sup>the</sup> new homestead on the banks of the Pongola. In fact there was a wife of the king who had been left with the induna to be Queen mother of the area. That very Queen mother was killed by the Zulu raiders near the ~~xxxxx~~ Roman Catholic ~~the~~ School. The Queen failed to reach the caves to which she was dragged by the elders.

The King started from Tembe, that side of Lubombo mountains. I can still remember that I once went to the place where he halted under a large fig tree, which I was shown by Zombizwe, in the same mountain. The king went to Gollela and then to Godlwako, then on to Mbilaneni, then Shiselweni, and so forth. The main fact is that it was the Nkambule man who directed the Swazi king to Gollela and further to Godlwako - in fact the Nkambule are Amakazimbele, and they are of Sotho origins, whilst ~~x~~ the other forefounders of the Hlophe are the Zulu, who of course were found there. Even today at Ngogweni, where we came from we Hlophe, together with Mndzebele, Mkhabela. But Hlophe is the elder who in fact should have inherited the chieftainship. Unfortunately he was stingy, so the people favoured Mndzebele who ~~finally~~ finally gained the chieftainship.

In fact the Swazi were originally Tsonga, from their start point at Embo beyond the Lubombo ranges.

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#### The Nkambule migration to Buseleni

We were shifted from Masundwini to this land of Prince Mgidla, after he had

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been killed. He was the brother of Mswati, who was here at Buseleni at Sidvokodvo at the fortress. Of course we had moved since the migration of the king to Masundwini, whence we were instructed to come here.

#### How Ngidla was killed.

He was killed through sheer jealousy by his brother Mswati. He had a big ox amongst his livestock, which was his pride and joy, and it was huge. One of its horns dangled, while the other was upright. It could not drink in shallow water because of this horn. The ~~name~~ name of the ox was 'Nauna' (?) - yellow in colour. When Mswati was informed of the riches of his brother at Buseleni, including this ox, he was angry and summoned his warriors to go and confiscate the cattle and bring them to him. He killed him and took away the cattle.

The man ~~was~~ <sup>who</sup> brought us to Buseleni ~~was~~ as king's messenger was Bhuku Khumalo. He was one of the natives of Buseleni, and so he came to show us the fortress.

#### LaMgangeni

She came from Moiohoek and married a royal husband. Then later LaMgangeni quarrelled with Mbandzeni. The brother of LaMgangeni, Ngome, had fled as far as Godlwako. He ran away because his sister had been killed and so he felt he was nowhere. Then the king ~~xx~~ sent messengers, Prince Makhahleleka, to go and look for his uncle, ~~the king~~ putting words of comfort into his ears by saying that he was not against his uncle, but against his late sister, and that he must not run away but return. But his uncle refused to return, because he was scared. The king sent further instructions with his messenger that he should go and settle past the Hkophe's, where he should ask for a field near the Ngwane Pool, where he could plough. Then after that was done, he should establish ~~his~~ himself amongst the Mhlanga people, and they should fall under him from the day he arrived.

#### The Nkambule Lineage

Masunphe - who was buried at Godlwako  
Mbandzeni (not of Swaziland) followed by  
Matikweni - who was at Matsapha  
Mtilankhatsa - at Buseleni  
Fakisandla - the hanged one  
Masibekela - the present one.

In fact the Nkambule became great because they handed over their kingdom to the Swazi king, and further provided a wife for the king, who begot Mbandzeni. Even the first Somhlolo was born of a Nkambule woman.

#### The migration of the Ngwane king from Shiselweni.

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First he built his home at Zombodze. Second he built at Nsangwini, <sup>amongst Maseko.</sup> Third  
Nokwane at Old Lobamba.

\*  
First he built at Zombodze. Second he built at Mkhondo. Thirdly amongst the Ngqamane at Nqabaneni; Fourth Nokwane, Old Lobamba, amongst the Mnisi clan, plus the Magagula clans. Then came the beginning of the skirmishes with the Sotho. After the wars Nkhanini village was built.

#### \* The Hlophe lineage.

Tigodo who begot  
Siphogwane who begot  
Mahagane who begot  
Sibhebhu who begot  
Togodo II - the present chief.

What I remember about the days of Tigodo : the Ngwane king was once invited to visit the Zulu king. The king sent Tigodo to represent him. The Zulu

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king asked him how the Ngwane king was a king. Tigodo told him positively that his king was a king because of the ~~the~~ children's vegetables. Then the Zulu king urged Tigodo to bring his king to him so that he could demonstrate the vegetables of children that he was talking about. Then Tigodo went back to the king who responded to the invitation. On his arrival he was asked to demonstrate ~~the~~ the vegetables, which he did by the rain he made on his arrival. The king was convinced that he was a real king, and told him to go in peace.

\*

The praises of Tigodo were:-

" Uhlabenele amakhosi amabili uZwide Kanje noYanga"

" You have fought for two kings - Zwide and Yanga."

A Khumalo, who was in charge of the fortress was Mvubu, who is also one of Mgcoyiza's descendents. But Mvubu was the first one to come here. That was during wartime. Of course, Mgcoyiza Khumalo came here later.

Magwegwe - in fact they are one of the Mahlalela who came later.

The other thing which whenced (?) the Hlophe chieftain was the mere fact that there was a wife who was left here and cattle.

The main reason for leaving behind the Hlophe was to leave them as sentinels against Zulu raids. When the Zulu raids were on their way messengers were sent out by the Hlophe to go and report to the king. The first there was Bhulindlela and the second Dangamane; the third was Maguqu. Then the Zulu were told that they should understand that the border was Mntambe River, and that they would obtain seeds from the Hlophe. Would they then stop the raids. The Zulu raids were ended as soon as Sithavubi came and set up barracades against the stubborn Zulu impi. The land at ~~that~~ that time was vast. The border was the Pongola River, extending as far as Benoni in the Transvaal.

Magubulundu, as you see him, belongs to Swaziland. His village, known as Bhadeni, signifies that there was a rightful king who died. Then he himself was installed because he was a near-to- ~~next~~ reign. Magubulundu seems to be from the same stem as Prince Ndabazewe.

~~What~~ What we know about the country is that the English handed us to the Boers, who curtailed our country. But the powerful king who actually widened the country was Somhlolo. In fact it was Somhlolo who prophesised the coming of the whites.

There was once a Swazi king who married a Mndzebele lady. He was Ngwane, who bore Ndvungunye.

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